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EDITED BY

Paul Crane SJ

VOLUME 6.

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Not Too Late

THE EDITOR

A CRITIC has suggested recently that Mr. Wilson has tactics, but no strategy; what passes for policy, therefore, is no more than empty manoeuvre.

The criticism is valid as far as it goes. The trouble is that it does not go far enough. What one has to find out is why Mr. Wilson has no strategy. The answer, I am afraid, is that he has nothing to be strategic about. In his mind there would appear to be no viable design for this country's future. All one can detect is the wishful thought of a technically efficient, managed society whose dynamic will come from centralized exhortation. What Mr. Wilson still hankers after, if only subconsciously, is the planned society of early Fabian days. What even now he will not face is the brutal fact that the divorce of effort from income, which planning entails, reacts negatively on output and stagnates economic life. Exhortation by government provides no remedy for this state of affairs. It can be found only in a restoration at all social levels of the profit motive as furnishing the one dynamic essential at any stage of development to sustained economic advance. Obviously, due safeguards must be taken to prevent abuse; but the basic point is clear. The task of government in any society is so to arrange things that all serve the community in serving themselves; that, working primarily for their families, each makes a living not at the expense of the community, but in its service. Government's place in this kind of set-up is that of an ultimate regulator.

What it must never do is exceed its essentially subsidiary function substituting service of itself for family advancement as the driving force in a nation's economic life. The end of that road can only be decay. What moves men to engage in economic activity is the prospect of personal gain. They grow listless and frustrated when exhorted to substitute for this their depersonalised service of an unknown and bureaucratic authority. Under such circumstances, the guts go out of the economy, as they are going from Britain's now. Mr. Wilson and his colleagues have yet to recognise these elementary facts of economic life. Their failure to do so is costing this country dear.

Their failure is all the more surprising in view of the experience of the Soviet Government. Decisions were taken in Krushchev's day to restore the profit motive to certain small sectors of the economy. This new departure, implying a complete reversal of Socialist—to say nothing of Marxist—thinking, has been crowned with success; so much so that the experiment has been extended. In 1964, two clothing factories were taken off the government leash. Output and consumer satisfaction have improved to the point where, this year, four hundred consumer-good plants are to follow suit. A short while ago, the first steps were taken to introduce a constricted version of the profit motive to Soviet agriculture. Success has followed. The same can be said of coal-mining. According to the *Times* Moscow correspondent reporting on May 27th, "A five-month experiment of introducing the profit motive into a Soviet coal-mining operation was declared a resounding success today . . . *Izvestia* said the coal mine experiment had resulted in substantial overfulfilment of output plans, increases in productivity, and reductions of mining costs. An important role in improving the operation was said to have been played by liberal payment of bonuses to workers out of profits". By implication, at least, the Soviet Government has admitted that economic progress is incompatible with a system that bucks human nature. It is not too late for Mr. Wilson and his colleagues to do the same.

In this article Father Quin examines the account given by Sartre of being-in-itself: that is being stripped of the purposes, functions, and associations with which the consciousness endows it. Some of the paragraphs make tough but rewarding reading, illustrated as they are by vivid examples furnished by Father Quin, and highlighted by key passages from the writings of the French novelist and philosopher. Sartre "has all the premises required to draw the conclusion that God exists, but his presuppositions . . . outlawed this conclusion". He therefore draws the logical conclusion that existence is 'inexplicable, absurd'. Gabriel Marcel, on the other hand, sees that "it is impossible that everything should be reduced to a paly of successive appearances which are inconsistent with each other . . ."

Existentialism

2: GOD AND MAN IN THE PHILOSOPHY OF
J. P. SARTRE

JAMES QUIN

GOD is impossible: Reality absurd: Man maketh his own morals: Death is the end of a meaningless life: and "Hell is other people". This is not intended as a summary of Jean Paul Sartre but it does indicate his philosophical outlook and the answers he gives to the basic metaphysical questions. It is with these answers that this article and the next are concerned.

To understand atheistic Existentialism we must see it as growing up in an intellectual milieu that knows not God; the air it breathes still echoes with the cry of the philosopher, Nietzsche, that God is dead—and where God

no longer lives, morals and absolute values have one foot in the grave. In this intellectual milieu, belief in God is regarded as the dying throes of mythology in its effort to retain logical respectability. Nor is the crisis purely intellectual; the whole atmosphere is emotionally charged — the product of two world wars in which man's inhumanity to man belied belief in human brotherhood and killed conviction in the Fatherhood of God. There is no Fatherhood of God, there is no God! The 'authentic person' (cfr previous article) must face up to his situation in a world where God is silent, and assume full responsibility for what he makes of it. It is to the man who finds himself alone — all, all alone — in such a world, tossed like a cork on a turbulent sea with nothing to cling to — it is to such a one that the atheistic Existentialist addresses his message.

It may seem odd to suggest that atheism is the premise from which Sartre begins rather than the conclusion at which he arrives but he tells us himself that this is the case: "Existentialism is nothing else but an attempt to draw all the consequences from a consistent atheist position". (*L'existentialisme est un humanisme*). It is significant that one of the consequences Sartre draws from his atheist position is the absurdity of existence, an absurdity which he accepts with an 'authentic' if not patient shrug. But although it is true that Sartre starts off with the assumption that God is dead, he also attempts to show that God is impossible, that the very idea of God is self-contradictory, and I think if we can follow his 'reasoning' on this point, we shall have gone a long way in understanding his philosophy. His line of thought is rather difficult to follow and still more difficult to express in short compass, but this we must try to do.

Being-in-itself and Being-for-itself

For Sartre there are two fundamental modes of being: being-in-itself and being-for-itself — *en-soi* and *pour-soi*. Straight definition of these terms would throw us in at the deep end; let's try the shallow end first by way of illustration. Suppose you go on holiday to a little fishing

village by the sea. There lies the sea stretching out before you and bending over the horizon. You are now conscious of the sea; the sea now exists for you as it does each day for the local fisherman. But how does the sea exist for *you*, what does it mean to you? Probably for you it is a relaxing experience, a feeling of freshness and freedom, a sense of being-away-from-it-all. And the local fisherman, how does the sea exist for *him*? For him it is his livelihood, full of success and failure, joy and sorrow, life, death and bereavement. For *you* it is the holiday spirit; for *him* it is a way of life. But what of the sea itself (*en-soi*)? It is neither joyful nor sorrowful, neither a way of life nor a way of death. In itself the sea just is. Without the conscious subject, without the spectator, the great wide sea and the great wide world would mean nothing to anyone. In short being-in-itself is meaningless. Being can have meaning only for man, for it is man who gives it meaning.

Consider now the holidaymaker himself. The sea exists for *him* because *he* is conscious of its existence. Similarly the local fisherman exists for *him* as does he for the local fisherman since each is conscious of the other's existence. But not only does the fisherman exist for the holidaymaker and the holidaymaker for the fisherman, each also exists for *himself*; each is conscious of *his own* existence. In other words, the conscious subject is not only a being for which other things exist; he is a being who exists for *himself*; consciousness is being-for-itself, presence-to-itself, being *pour-soi*.

This may seem a roundabout way of saying that non-conscious things are unaware of existence—their own and everything else's—while man, the conscious subject, is aware that he exists as well as other things. But I think it necessary to approach the interpretation of Sartre in this way because, paradoxically, his obscure way of saying things throws light on what he is trying to say. Take for instance this distinction between being-in-itself and being-for-itself. The distinction in practice coincides with Descartes distinction between matter and mind (extension

and consciousness). Like Descartes, Sartre believes that man is a material organism to which consciousness is in some way attached. But whereas Descartes was a dualist and held consciousness to be a spiritual substance (a being-in-itself) inhabiting the body—a kind of ghost in a machine—Sartre is a materialistic monist and does not believe in ghosts, minds or spiritual substances. For him, being-in-itself is and can only be material; what is not matter cannot be. He must therefore lay the Cartesian ghost and he does this by reducing being-for-itself (consciousness) to *nothingness*. (His principal philosophical work is entitled *Being and Nothingness*.) We shall witness the exorcism in due course.

Sartre's analysis of human consciousness in terms of being-for-which-other-things-exist and being-for-itself is good but not original. Not even the terminology is original; and the idea behind the terminology was expressed, I think, with deeper insight by St. Thomas Aquinas. St. Thomas sees consciousness or knowledge as overcoming the complete isolation of non-conscious existence by its ability to participate in the being of other things: "*Et haec est perfectio cognoscentis in quantum est cognoscens, quia secundum hoc a cognoscente aliquid cognoscitur quod ipsum cognitum aliquo modo est apud cognoscentem*" (De Ver. II, 2)—which, liberally translated, means that the great perfection of the knower as such lies in his ability to share in a unique way the perfection of the things he knows. In this respect therefore—and with reservations that will emerge later—Sartre has captured in his own way a fortress which Thomistic philosophy has always held. But let us not forget that it is from this very fortress that he is going to fire the salvo which, in his opinion, will destroy the temple of God. Let us follow his strategy.

Being-in-itself

The question of the existence and nature of being-in-itself (i.e., being as it is 'outside' of consciousness) is a basic metaphysical question. The answers range from a thorough-going Idealism which denies that there is any being outside consciousness, to a commonsense Realism

which affirms the existence of mind-independent being and believes that human consciousness faithfully mirrors this reality. Sartre does not deny the mind-independence of being-in-itself. Since consciousness is always consciousness-of . . . there must always be something outside consciousness to supply it with its object. But what is being-in-itself like and how do we explain its existence? To the first part of the question Sartre replies that being-in-itself is not like anything. We can say that A is like B only if A and B appear alike to our consciousness. Therefore to ask what being is like in itself apart from consciousness is to ask what being-in-itself appears like when it is not appearing; the question is meaningless. All we can say about being-in-itself is that *it is there*, opaque, self-identical, stripped of all the wealth of meaning with which consciousness enriches it. Think again of the sea and what it means for the holidaymaker, the sailor, the fisherman; think of the world at large and the many different meanings things have for the many different individuals; strip the world of all these meanings, take away all the purposes, functions, associations and values with which consciousness endows it, and there is left being-in-itself — bare, barren and meaningless.

In answer to the second part of the question — how do we explain being-in-itself? — Sartre replies simply "We don't". Being-in-itself has no explanation whatsoever. "This is what we call the contingency of being-in-itself. This is what consciousness expresses in anthropomorphic terms by saying that being is superfluous (*de trop*)—that is, that consciousness absolutely cannot derive being from anything, either from another being, or from a possibility, or from a necessary law. Uncreated, without reason for being, without any connection with another being, being-in-itself is *de trop* for eternity" (*Being and Nothingness*, p.lxvi).

This is a rather cavalier treatment of a basic metaphysical question and Sartre obviously is not satisfied with his answer. There is a conflict in his mind between the intellectual demand for explanation and the radical contingency of the world of his experience; and he dramatises

this conflict in his novel, *La Nausée*. In the previous article we left the principle character of this novel, Antoine Roquentin, sitting in the public garden gazing pensively at the root of a chestnut tree. He suddenly becomes aware of the root as an *existent*. This sudden awareness of existence poses with greater urgency the need for explanation and Roquentin cannot be satisfied with any explanation that falls short of *necessity*. He can explain the angles of a triangle by showing that they *have to* equal two right angles. He can explain roots in general by showing that they are *necessary* for the growth of the tree. But the existence of this particular root is quite *unnecessary* — it is *de trop*. "It was useless to repeat to myself: This is a root; it did not click in my mind. Its function did not explain anything, The function explained roots in general but this particular root, with its colour, its shape, its arrested movement, was beneath all explanation. Every one of its qualities leaked from it a little, became partly solid, became almost a thing; every one of them was unnecessary in a root — it was inexplicable, absurd". Roquentin is looking for some *necessity* in the existence of the root; he wants to deduce its existence as a logical conclusion from some given premises but he cannot find the premises; its existence cannot be deduced; it is absurd, for "the absurd is that which cannot be deduced".

If for the moment we leave the Sartrean analysis and analyse instead the mentality of Sartre, the analysis will reveal a mind groping for God, but groping in a self-created darkness which inhibits insight. He has all the premises required to draw the conclusion that God exists, but his presuppositions and the philosophy they inspire have already outlawed this conclusion. He sees that human consciousness can explain many elements in the world-as-it-appears-to-man because human consciousness itself has freely put them there — for example, the meaning of the sea for the holidaymaker who likes a holiday by the sea, or the meaning of the sea for the sailor who freely goes to sea; these elements in the world-as-it-appears-to-con-

consciousness are intelligible because consciousness creates them for itself. Human personality also is intelligible because it is self-creative—man is what man decides to be (cfr previous article). But the world-in-itself is not the product of human consciousness nor is my being-in-the-world a factor which I consciously control. I am here without consultation. Human consciousness can explain neither its being in the world nor the world in which it is. If either my existence or the world I exist in were necessary, reality would make sense — one cannot ask intelligently why something is what it cannot not-be. Or if I and my world were the creation of a Consciousness which was a Necessary-Being-in-Itself, again reality would be intelligible. But neither I nor my-world exist *of necessity* and, for Sartre, to admit the existence of a Free-Creative-Conscious-Being-in-Itself is to admit God—but God is dead. Sartre has from the outset excluded the one and only Being that can make sense of reality and, having denied God a priori, he is sufficiently consistent to draw the logical conclusion that existence is “inexplicable, absurd”; it is “a tale told by an idiot full of sound and fury signifying nothing”. Had he approached experience with an open mind, he may have seen, as the theistic Existentialist, Gabriel Marcel, saw that “Being is — or should be — necessary. It is impossible that everything should be reduced to a play of successive appearances which are inconsistent with each other (‘inconsistent’ is essential), or, in the words of Shakespeare, to ‘a tale told by an idiot’. I aspire to participate in this being, in this reality—and perhaps this aspiration is already a degree of participation, however rudimentary” (*Phil. of Exist.* pp. 4-5).

The death of God, as we have seen, is Sartre’s major premise, and it is only to be expected that the philosophy of the absurd emerging from this premise should, in return, conclude to the absurdity of God. Let us now examine Sartre’s analysis of being-for-itself (consciousness) and watch this conclusion developing.

Being-for-itself

Consciousness is always consciousness of something; it must always have an object (etym: ob-iectum — thrown against). To be conscious of something is to be in its presence, to stand back from it, as it were, and view it face to face. Each of these ways of trying to describe knowledge or consciousness implies some kind of distinction between the knower and the known; the known is always an *ob-ject* — a being-present-to-and-other-than the knower. This is what we mean by calling knowledge '*transcendent*' — in the act of knowing, the subject seems somehow to step out of itself and grasp something other than itself (*trans-scendit*). This characteristic of knowledge or consciousness is very puzzling and no theory of knowledge can ignore it. Sartre highlights the transcendence of consciousness and asserts that to be conscious of something entails *not-being* that something; I am conscious of something in so far as I am aware of my not being it and its not being me. Here is how Sartre himself expresses the idea: "The *pour-soi* has to be its being by making itself not to be a certain being to which it is present" (*Being and Nothingness*, p. 174). And he applies this interpretation of transcendence with logical rigour to the privileged case of self-consciousness. Being-for-itself, by definition, exists for itself in the sense that it is conscious of its own existence. In the privileged case of self-consciousness, the conscious subject is its own object, it is present to itself. And since, for Sartre, 'present to' implies 'distinction from', it follows that the self-knowing stands, not merely in opposition to, but in opposition to the self-known. In other words, being-for-itself (consciousness) has to not-be itself in order to be conscious of itself. Here is how Sartre expresses the idea in typical Sartrean fashion: "The *pour-soi* in so far as it is not itself is a presence-to-itself which lacks a certain presence to itself and it is as a lack of this presence that it is presence-to-itself" (op. cit. p. 101).

Consciousness (or knowledge), in Sartre's opinion, necessarily entails distinction, separation, cleavage between

consciousness itself and what it is conscious of. Even in the privileged case of self-consciousness I have to not-be myself in order to be conscious of myself. Consciousness necessarily entails a lack of self-identity—what Sartre calls “a hole in being”. If I may express the point with typical Sartrean obscurity, I would say that being-in-itself can be a being-for-itself only by not-being the being-that-it-is-in-itself. If the self could be conscious of itself by self-identity (and, for Sartre, this is an obvious contradiction), the self would be consciously producing itself, it would be knowing itself into existence, it would be self-creative. Such a being would control its own existence and would thus rid itself of all contingency. It would be in-itself, by-itself, for-itself. It would, in Sartrean terms, be an *en-soi-pour-soi*. According to Sartre, this is precisely what human consciousness is trying to do; it is trying to be conscious of itself by identity—it is trying to be a consciously produced being-in-itself, a god in miniature. And herein lies the futility and radical absurdity of human existence—human consciousness which is constituted simply and solely by *not-being* things is trying to be-for-itself a being-in-itself. But, for Sartre, a being-in-itself-for-itself is a contradiction, whether in miniature human form or blown up to the immensity of God.

The preceding paragraphs may be difficult to understand. I'm sure they must be. But if the reader will ponder over the ideas, he may be in a position to understand the following passage in which Sartre sums up his philosophy of God and man: “Every human reality is a passion in that it projects losing itself so as to found being and by the same stroke to constitute the *en-soi* which escapes contingency by being its own foundation, the *Ens causa sui*, which religions call God. But the idea of God is contradictory and we lose ourselves in vain. Man is a useless passion” (op. cit. p. 615).

CURRENT COMMENT

Africa's young Catholics are as vulnerable to the attractions of contemporary materialism as their counterparts in this country. This need never have been the case had their education been geared to fit them, as Christians, for life in the modern world. The cure for their present plight is to be found primarily in the school.

The Church and Emergent Africa

2: RECIPE FOR SUCCESS

THE EDITOR

In what I wrote last month you have, I believe, the key essential to an understanding of the failure of African Catholics, as a Christian community, to have any significant impact on the evolving life of their continent. Of young Africa one can write as I wrote three years ago of young England. Forgive me if I quote at some length, but the words I wrote then seem to me to sum up exactly what I believe to be true of Africa to-day. This is what I said:

Understanding and Action

"Is this absence of impact due to the fact that Catholics, though holding fast to their Faith, are keeping it to themselves? Are we to take it that their main trouble is the result of what has been described as a 'ghetto mentality', with its implication that understanding and conviction are there, but courage is lacking? Or, must one go deeper and say that appreciation of the true meaning of the Faith is lacking among Catholics, so that there is, on their part, no inclination to allow it to play a full part in their own

lives and, through them, to influence the lives of others and so of society as a whole? Is it courage or appreciation that we lack? I incline to the latter, if only for the fact that appreciation follows understanding and courage comes when one understands. I would advance the thesis that many Catholics are without sufficient appreciation of their Faith to-day and that is why they lack the inclination to give it to others. It is not permeating their own lives. That is why it does not shine out, through them, on others. They are taught, indeed, to see the Faith as a system to which they should be loyal, but they lack understanding of it as a way of life which alone brings a man his whole hope of human fulfilment. Their assent to the Faith is too often notional, not real. They accept it as one accepts the truth that two and two equal four—without feeling, or the reference of their lives to its significance. They do not accept it as one accepts, for example, the truth of love—not as defined in the dictionary, but when it has been poured out in one's own regard without constraint. They accept their Faith in what one might call an academic sort of way, without sufficient realization of its power to transform their capacity for significant living. For many, it is an impersonal something outside themselves to which they adhere, a list of observances they are meant to and do observe. It goes no deeper than that. For too many Catholics it is without relevance to life except for its code of don'ts which, subconsciously, they feel makes life rather dull, but which they accept as part of a bargain struck for the security of ultimate salvation. They see themselves as no more, perhaps, than members of the oldest insurance society in the world. For the rest, their minds are the same as that of the world about them. There is little inclination on their part to pass on to others a loyalty and a moral code which they themselves think of as unattractive, which they observe out of duty and which, in their own eyes, is quite unrelated in any way to the ordinary business of living.

The Vulnerability of Catholics

"If this analysis is correct, it would seem legitimate to

conclude that Catholics are much more vulnerable than one would at first suspect to the immense but superficial attraction of a materialist world. It is not merely a question of their failing to influence that world, but of their being caught by it, yielding to it at the expense of their Faith. If the good life for them means no more than loyalty to a remote system, a desperate clinging to a moral code in the midst of a materialist world whose joys they may not touch; if they have been taught that life is no more than a vale of tears, yet remain yearning for happiness which they feel, wrongly, is to be found in the midst of materialist surroundings; if their practice of virtue is reluctant because unrelated to the beauty of personal fulfilment; if they have been taught to see little more in their Faith than a contract for salvation; if their general approach to life has been set by faulty teaching in this mental framework, then it is not at all unlikely that they will cease to practise their religion. What they want is happiness. They see it as forbidden fruit, within their grasp, yet incompatible with their religion. Because they have not understood, they have no vision of true happiness and of its connection with the full living of their Faith, which they fail to appreciate as related in any significant way to the business of living. Under the circumstances, I can understand that in a crisis—when the urge to what they think of as happiness is overpowering and incompatible with religious practice—they should drop their religion. At this point appeals to them to be loyal are very often useless. Final blame lies with those who have failed to teach them the full meaning of their Faith, who have given them a system and denied them life. So they go. They cease to practise a religion which never had any meaning for them. The bond has snapped. They are blameworthy most certainly but it is difficult to see how the whole load of blame can be placed on their shoulders ".²

This passage, I believe, describes exactly the attitude and outlook of young, educated Catholic Africa to-day.

²*Christian Order, loc. cit.*

Young Africa Drifts Away

I went on to add in the article containing the passage just quoted that it was a question in contemporary England not only of the inability of Catholics to influence their environment, but of their being lost to it in large numbers. The same is true of young Africa to-day. A sizeable segment is drifting away from the Faith. The docile mass underneath is inert. The clue to the failure in Africa, as well as in England, is the same. In each case, the young generation is without any true understanding of its Faith. Its significance in terms of everyday living eludes them. The task of the Church is to restore this significance. This can only be done in Christ; which means the Christian community. This cannot exist as such except that it have impact—radiating Christ—on the society of which it forms a part. Consequently, I would define the essential task of the Church in Africa as that of transforming a scatter of baptised Catholics into a Christian community. The way to this is to give to young Africa now an appreciation of its Faith in terms of life. Only in such a way—through the medium of a grace-filled, young African laity—will a truly Christian community be formed in Africa and the Faith flow through it in such a way that Christian values energise the evolving society of the African continent. The means called for involve a fourfold revolution in the school, the centres of teacher formation, the parish and the approach of Catholics to the social order. The approach in all four cases must be liturgical, catechetical and assimilated as far as possible to the legitimate claims of African culture.

The Cultural Dilemma

I have a difficulty with the cultural aspect of the revolution which Christians must effect in Africa. It lies in the fact that patterns of behaviour in contemporary African society are changing so rapidly. True, the pace of change is not uniform throughout the African continent. There are still isolated groups whose way of life is primitive and relatively static. Such, for example, are the Masai of Kenya and Tanganyika—though in Tanganyika, now, they

are beginning to move—and the Karamojong in north-eastern Uganda. But these, and other similar groups, are looked down on by the new Africa precisely because they are not moving forward. They are regarded, with something approaching contempt, as backward and primitive, a standing rebuke to the rest of their countrymen. The overall picture, particularly in the cities, is one of intense striving after material advancement. I had the interesting experience, two years ago, of flying direct from Pakistan, where I had spent six weeks, to Kenya, where I was to spend another six. The contrast between the pace of the two countries was overwhelming. Pakistan was crawling forward; Kenya buoyant with vibrant advance. The same goes for the other countries of English-speaking Africa with which I have acquaintance. All are bent on material progress. In its interest, the peoples of these countries are prepared to sacrifice their past. Africa strikes me as a continent prepared to-day to do what Japan did yesterday; wrench itself out of the old ways as part of an all-out effort to break into the twentieth century without delay. Under the stress of pressures, self-imposed in the interests of material progress, patterns of behaviour associated with the static society of former days are everywhere breaking down in contemporary Africa.

At first sight, the picture painted above would seem to place the African Church in a dilemma. Is she to fight for the retention of the old ways or move in bodily and canonize the new? The dilemma, in my opinion, is unreal. The Church is quite incapable of winning the battle for the retention of the old ways. The only thing she can do is canonize the new, and these are not incompatible with the retention of old characteristics. Failure to move forward with the times may well place the African Church in the same position as that of France at the close of Europe's industrial revolution. As a result of that revolution, the workers of France were lost to the Catholic Faith. The peasants who flocked into the cities to work in the new factories at the new machines were not provided for in that their priests did not come with them from the

countryside, and there were too few priests in the cities to provide for the new influx. The Church in France hesitated between the old and the new. In the end, it clung to the countryside. As a result, the Red Belt of Paris was born. There is another born already in Bombay for the same reason. I was there early in 1962 and I know. There will be a Red Belt eventually in every city of Africa unless the Church moves in to canonize the expanding industrialism of that continent. At the moment, her effort is still set predominantly in the countryside. The city populations are slipping out of her hands.

This is but one example of many that might be given. A general failure to adapt itself to the new society which Africa is determined to make will cost the Church dear. Granted that it may carry great dangers, that society is not intrinsically evil. The price of continued opposition to it will be not merely the consignment to a backwater of a Church discarded as a colonial relic. There will be worse than this. The Church will be resented most bitterly as trying to turn the people of Africa away from the path of what they regard as legitimate progress. The implications for the apostolate are catastrophic.

The Need to Move

I have come across instances of this resentment quite frequently. They range from the seemingly ridiculous to the very serious indeed. There was the oldish bishop in a somewhat primitive area of Africa who decreed that the women of his flock should not wear European frocks. They wore little enough by our standards, but quite enough, by theirs, to satisfy the claims of modesty. One ventured one day to come to Church, despite the bishop's ban, in European clothing. His Lordship spotted the unfortunate, advanced on her with beetling brow and, in an excess of episcopal zeal, ripped off her frock and drove her — now, according to his Lordship, more modestly clad in her native apparel, which remained underneath — from the church. No craving for the baubles of a European world was going to entice his people out of that state of static simplicity in which he had decreed their lives were to be spent.

This is an isolated piece of extravaganza. More serious is the occasional case of priests refusing to talk English to young men who come back, having learnt it at school or college, to their villages. The fathers decreed that, if they spoke English to them, they were doing so out of conceit. The native language was good enough for simple people like themselves. The same standard of judgment applied to hair do's. Young men who parted their hair and girls who frizzed up theirs were held to be proud. The ideal for the Christian, set so often and somewhat arbitrarily by the missionary, was the simple static life. Nothing shows this better than the case of some African storekeepers in an East African country. A missionary went down to a nearby town to meet a group of African storekeepers and put to them ideas in his mind with regard to co-operative buying and marketing. They were amazed at his words. "Father", they said, "we do not understand why you have come. We were always told that the ideal of our Faith was that we should remain poor and simple; that a rich Christian could not be a good one; that it was wrong for us to go into business and make money. Having done so by becoming storekeepers, we feel that we can no longer go to church". The priest took pains to reassure them and further discussions were voted concerning the plans he suggested for their stores. Next Sunday they were all back at Mass.

Changing Patterns of Behaviour

Nothing, I think, illustrates better than these few examples the contempt and, indeed, the hatred which the Church in Africa would earn from its young generation if she attempted, in the face of present African advance, to confine her Christians to the cultural pattern of a previous, static society. The lesson is one we do well to learn. I am not suggesting that the Church take no cognizance of African culture in her endeavour to build up an African Christian community. I am taking the liberty of pointing out that behaviour patterns are changing fast in contemporary Africa and that it would be disastrous for the Church to concentrate her energies on upholding those of

the past. There is neither point nor merit in such a proceeding. With respect and, indeed, great deference, may I suggest that it could be easy for people like yourselves, interested rightly in the extension of Christianity to areas of non-Christian culture, rightly opposed to the straight-laced missionary approach of the past, to think of the societies of developing countries as static, to take as typical the behaviour patterns of a bygone age and, on these, to build for the future. Were you to do this, you would, I think, be building on sand. Often, I think, we are too subjective in our approach, too inclined to work along lines set by preconceived ideas. "I saw the boys wearing only leather aprons", said a missionary not long ago to me in Central Africa, "They looked so fine and clean that way; far better than dirty trousers". Maybe: but what if they want to wear trousers? At a distance, we tend to make an illicit elision, passing off what we would like to be—what pleases us—for what is; in the same way as the Englishman, who like to think of the Arab as a clean, upright rider of the desert wastes and, in the end, convinces himself that this is what, in fact, he is. He would be cured if he went to Zanzibar.

Some months ago at Claver House, someone played the recording to my students of a now famous African Mass. After a few minutes they took it off. "What do you think we are", they asked, "Barbarians"? The singing they like to listen to is what they hear in Westminster Cathedral. Let us beware of imposing our own cultural ideals on any developing people. It is for them ultimately to choose. Humbly we can help them to do so, but it is not for us to thrust a way of life down their throats. The Africa we are dealing with is the Africa of 1963, caught in a maelstrom of change, with its cultural pattern in process of tempestuous evolution. It is to the rising generation of that changing continent that the Church has to bring an appreciation of the Faith deep and vital enough to transfigure its present collection of baptised Catholics into a Christian community. At what point, then, must the Church begin the process of bringing to young, modern

Africa an appreciation of its Faith? I would say unhesitatingly that a start can be made only in the school. It is there that the seed must be sown.

Begin at School

At first sight, it might seem an inversion of right order to begin in the school and not in the home. The answer is that one has to begin in this fashion because the kind of religious teaching required cannot, at this stage, be given in the home. Parents, in Africa or anywhere else, cannot go to school again to relearn their religion and see, as never before, its significance for their married lives. It is true, indeed, that Cana Conferences and Family Movements have done wonders in many parts of the world, but their sponsors would be the first to admit that, at best, their work is supplementary. As such, it should continue and be made to spread; but a generation can only be reached in the way we want in Africa by hard teaching at school. Through the effect of good teaching the homes of to-morrow can be put in a position to play their part in the general scheme of Christian formation. Until such time, the emphasis must be on a realignment of religious teaching at school; by which one means not merely a change of emphasis in the classroom, but a gearing of the whole school to the production of integrated Catholics. After all, the case for Catholic schools rests on the rightful claim that Catholicism is all-pervasive; that religion—to employ a happy phrase used by apologists for Catholic education in my own country—is caught rather than taught. This means a great deal more than a crucifix in a classroom or the occasional visit of a priest to a catechism class. It means fashioning children not merely for life, but for life in Christ, making Him the centre of their living and His Mystical Body, which is the Church, the framework within which they move and have their being. What one has in mind is the whole of that approach embraced to-day by the liturgy and the new catechetics; life more abundantly in terms of Christ. Our children, in Africa as everywhere, must go into the world not with the vague feeling that they are denied much, but in the sure knowledge that they

have gained all. What the young generation needs above all in Africa to-day is to be taught not so much loyalty to a system as a clear, vivid and vital concept of the meaning of life in Christ.

Liturgy and Catechetics

The successful imparting of the knowledge necessary to sustain this entails no less than a catechetical and liturgical revolution. There is not the time to go into detail on this point. Neither is there need to do so, for I believe my meaning is clear, especially to this audience. I would, however, stress one thing, obvious no doubt to all of you, but by no means obvious to all Catholics. It is that, in school as well as in the parish, catechetical and liturgical reform must go hand in hand. Otherwise, there will be failure. One might take the new Easter Service — or, rather, the restored old Service — as an example. Not long ago in Africa I was told that now, several years after its restoration, it was no longer drawing numbers. The novelty, I was informed, had worn off. To this, I replied —rightly, I think—that this was bound to be the case unless the restoration of the Easter Service was paralleled by a new catechetical teaching that placed the Resurrection of Christ in true perspective and showed Easter as the culmination of the liturgical year. This, I said, was what Pope Pius XII intended when he restored the Easter Service. This, I knew, had not been done in the parish in question. The new Service had been introduced to the faithful as a novelty and nothing more. They received it as such and so it remained. Like all novelties, its attraction was beginning to fade after a few years. I did not see at the time and I still do not see how anything else could have been the case. Another example comes from the school. "We've introduced the dialogue Mass here", I was told, "but it makes very little difference to the boys". Again, why should it, if they are still taught nothing of the meaning of the Mass and its relevance to the Christian life? Under the circumstances, it is recognised by the students for what in fact it is — a stunt to hold their attention and nothing more. The new activity of the

dialogue which is called for from them is unrelated in their minds to active participation in mystery.

At this stage, a further point needs to be made. It is that the new catechetical and liturgical emphasis which needs to be brought to the teaching of religion in African schools must be assimilated where possible to the characteristics of the African people. I have pointed out already that African patterns of custom and behaviour are in process of rapid change as the continent moves from an old way of life to a new one. There are characteristics, however, which will remain and they are often of the greatest worth. I am thinking, for example, of the African concept of the family as a horizontally extended group covering even, those whom we would think of as distant cousins; of the African's wonderful sense of family obligation exemplified in the care given to the children of deceased relatives; of his traditional hospitality; his love of children; his unselfconscious gregariousness and his love of conversation. There is material here for an African liturgical movement closely related to the lives of the people. Assimilation, I would suggest, is not something to be pursued for its own sake in Africa. That way we get faddy and run into the kind of difficulty outlined earlier in this paper. It is, essentially, something that should be related to, set at the service of, an African catechetics and liturgy in such a way as to make both the more able to effect their task of building up in the mind of young Africa a true appreciation of its Faith.

Teachers and Training Colleges

There are two further points worth noticing whilst we are considering the school as the place *par excellence* at which the reorientation called for in this paper must be made. In the first place, teachers themselves must be convinced of the need for this change and know how to handle it. A corresponding obligation is placed, thereby, on training colleges and on teaching orders of religious men and women. As these, in Africa, usually administer the colleges at which men and women teachers are trained, the need reduces itself to one of inducing religious orders

in Africa to effect the necessary reorientation within themselves. The difficulty here is that it is not always easy for religious orders to appreciate the need which should inspire the necessary reorientation. Their schools turn out what seem to them to be good boys and girls and it is usually the good who come back to them at reunions and so on. College staffs do not see the bad and, living as they are inclined to do in a world of their own, they are not always acquainted with the failure, even of the good, to influence their environment effectively. Moreover, traditional methods can lay hold of a teaching order to such an extent that it never questions the suitability of its own manner of teaching. It looks elsewhere for explanations of its failure. How often, for example, has one heard it said by way of excuse for current failures that "young people" to-day are so pleasure-loving. In my opinion this is not true of young Catholics in Africa or anywhere else. I find them high-spirited, extremely frank and, in very many cases, generous to a degree. What they have not been taught is to see their religion in terms of life. As a result, it seems to them stuffy, formal and out of touch. They begin to go outside it for their fun. Then, some of them are caught and, often, lost. There is need for heart-searching here on the part of those who teach.

Grace and Social Action

There is a further point, whilst we are still on this question of reorientation within the school and the ranks of the Christian teaching profession. It concerns what is generally called the Church's social teaching. This is being taught increasingly, but still on too small a scale in Catholic schools and training colleges in Africa. It still needs to be taught in some seminaries. My complaint, even where it is taught, is that it is still regarded as an extra and its relevance to Catholic living rarely stressed. The social apostolate is thought of (by teachers and pupils alike) as a work of supererogation, which is meant to be the work of a few. It is, of course, nothing of the sort. The social

life of the Catholic is defined by his membership of the Mystical Body of Christ: the social apostolate is the spilling over into the concrete of the charity of Christ. As such, it is incumbent on every Christian and it should never be thought of as a thing apart, a sort of specialised work on which some engage. Clearly, there is the greatest need for specialised work. My point is that Catholic social action should not be thought of as confined to it. What needs stressing at the moment—in Africa and elsewhere—is the broader yet profound concept of Catholic social action as the impact of true Christians on the society of their everyday lives. Thus, for a Catholic employer, the social apostolate means seeing Christ in his workers, and action in their regard based on this tremendous reality. For the Catholic worker it means the same. He is to see Christ in his employer and fellow workers and act accordingly. He should have little difficulty in doing this in Africa because of the strength in him of that feeling for brotherhood which is one of his most outstanding characteristics. It is all the more tragic to find, in Africa, Catholic employers and workers more or less oblivious of this reality. So far as I can see, the social attitude of African Catholics is very little different from that of the pagan. They have been given a religious code to observe, which they regard at best as regulating personal behaviour, but without influence on their everyday, working lives. They have never been taught at school or anywhere else to see their social attitudes as defined by their membership of Christ's Body. Their lives have never been integrated in Christ. And it is a poor substitute to give them in place of this a bit of specialised teaching on the living wage or some patter on industrial copartnership. They need specialised teaching of course; but it will have the desired effect only if rising from a social attitude rooted in the reality of Christ. The reason for the comparative ineffectiveness in contemporary Africa of what is called the social apostolate is to be found mainly in the semi-secular nature of its roots. The basic need is for the catechetical and liturgical revolution on which emphasis has already been placed.

Dr. Jackson examines the right motives and conditions for giving aid to underdeveloped countries. He also points out the dangers of corruption, the extravagance of prestige projects, and the problems of releasing surplus labour from the land for industrialisation. Finally he warns us that aid will be an empty gesture if access is not provided to the home markets of the advanced countries.

Aid to Underdeveloped Countries

J. M. JACKSON

In recent years, the idea that the richer countries of the world have a duty to assist the poorer and less developed countries has been steadily gaining ground. It is still not universally accepted, however. Many people still feel that their neighbour is the man next door, or in the next street, even in another part of the country—but people living in other countries are quite a different matter. We have come to accept within this country that each of us has a duty towards his neighbour, should the latter fall upon evil days. The idea of the welfare State is basically sound. A man needs more than help in time of distress: he needs the certain knowledge that such help will be forthcoming. This can only be so if it is provided by means of a properly organised scheme. It is not enough to rely upon individual charity to relieve distress in the modern world. There may be arguments about the role the state should play in the various welfare schemes. It is certainly arguable that it should do less directly and more to encourage other bodies to organise appropriate schemes. Nevertheless, the fundamental idea of a social responsibility for the relief of distress is sound.

Obligations to Foreigners

If, however, we accept this responsibility towards our fellow men who happen to live within our shores (or more accurately, those who can claim British citizenship), why should we not extend a similar obligation towards the citizens of other lands? Up to a point, it is possible to justify the taking of a limited view of our responsibilities towards our neighbours. We live in a world where national divisions exist. Moreover, these divisions are not necessarily bad. Peoples of the world live in different environments and have had a different historical evolution, and the division of the world into separate nations permits each to organise its affairs in a way that is best suited to its own culture. We in this country may properly say that the relief of poverty in France is the responsibility of the French government and people. They have the resources to do the job, just as the British government and people have the resources to relieve poverty in these islands.

Charity Aroused by Disasters

Even so, we recognise a duty in exceptional circumstances towards those in other countries. If, for example, there is a disastrous earthquake, relief is likely to be forthcoming from all the corners of the earth. Why should this be so? The answer is, in part, irrational emotion. We are strangely moved when tragedy strikes thousands with dramatic suddenness, as well we might be. But we forget, if we were ever aware, of the everyday sufferings of the poor and the sick. In part, however, there is a rational explanation also. In the face of a natural disaster, like an earthquake, aid from many sources may be essential. No one country may be able to provide all the specific requirements of the disaster area quickly and on the necessary scale.

It is not enough to say that we can leave other countries to deal with the ordinary, everyday problems of poverty arising from sickness, unemployment, and so on, and be willing to help in extraordinary cases. This attitude would be reasonable enough if all countries were fairly pros-

perous. We need not worry about poverty in France, because France, like Britain, is a rich country, and while some people there may be poor, the resources exist within the country to relieve this poverty. But what about the poor of, say Bombay? Can we be indifferent to the lot of people who would regard the standard of living of our own poor (say an old person with only his pension, too proud to apply for National Assistance) as untold luxury? We cannot say leave it to the Indian government. The country as a whole is far, far poorer than Britain, and no matter what it did, many people would inevitably be left in the most abject poverty.

A Proper Share of World's Wealth

The fruits of the earth are intended by God for the benefit of all men. Within a single country, the right to private property is a limited one. Even when privately owned, property must still be made to serve the common good, and in special circumstances the public good may completely override the rights of private property. In similar manner, then, among the nations. The developed countries of the world cannot say that they have acquired their present wealth by their own efforts, and that they have, therefore the right to enjoy what they have created for themselves. There are some who feel that this prosperity has been built up in the past, and even in the present, by the exploitation of the underdeveloped countries. On the whole, this is probably untrue. The underdeveloped countries are probably better off as a result of trade with the developed countries than they would have been without it; and for the most part, it is unlikely that the terms of such trade have been rigged against them. The truth of the matter is simply that normal commercial relationships do not afford the underdeveloped countries the opportunities they need if they are to be able to enjoy a proper share of the world's wealth. If this is so, the matter needs to be remedied by measures which lie beyond normal commercial relationships. This is an exact parallel to what happens within a single country. A man who can get a job may be able to earn a wage that is

quite adequate to support himself and his family. If, however, he falls sick and cannot work, or if there is no job for him and he is unemployed, he must be assisted by means outside the ordinary labour market.

Ending Poverty and Aiding Development

How far should aid to underdeveloped countries go? Different people will inevitably form their own impressions of what amount of aid ought to be given. Only two brief points need be made. First, nobody is thinking in terms of equalising living standards throughout the world in the short run. There are differences in living standards within the developed countries and within the underdeveloped countries. It is generally held that a man should be paid the true value of his labour, and this varies from man to man. It is right that there should be differentials to reward higher degrees of skill and responsibility. So we should not argue that the developed countries of the world should share their present wealth equally with the underdeveloped. All that is suggested is that they should help to relieve the most abject poverty, and should give the underdeveloped countries the opportunities they need if they are to advance. This brings us to the second point. Aid should aim primarily at promoting the development of the poorer countries, so that they can maintain themselves at a higher standard of living.

Right Motives and Conditions

In *Mater et Magistra*, Pope John stressed the need for aid to be given with the right motive. It should not be given with a view to the economic or political domination of the underdeveloped country, nor to win the country's adherence to one side or the other in the cold war. Many will agree with this viewpoint in theory, yet may have reservations in practice. Even if one is not thinking of deliberately using aid in this way, it would be very natural to feel much more willing to grant aid to those countries that are friendly and especially to one's allies. Nevertheless, there is certainly an obligation to extend aid to countries that are neutral. They have the right to choose

neutrality, and still to receive that assistance which is their right, and which is necessary if they are to enjoy the prospects of economic advance. On the other hand, there is no reason to suppose that *Mater et Magistra* implies any obligation to assist countries that are openly hostile. Indonesia, for example, is carrying on a flagrant aggression against our Malaysian friends and allies. In such circumstances, all right to aid is forfeited, and furthermore, all legitimate measures may be taken to repulse the aggression, even if these inflict grave damage on the economy of an underdeveloped country and reduce its already low standard of living.

Corruption and Prestige Projects

There may also be reluctance to grant aid to an undeveloped country if it is thought that it will not be used properly. It may be feared that the aid will be frittered away on projects which contribute little to economic development or else be used to line the pockets of a small group of rulers and officials. An underdeveloped country may want to undertake some vast prestige project. It may be a large steelworks or electricity generating station. In ten or twenty years time, such a project might be useful, but at present it may cost a large amount of money and provide a capacity far in excess of what is needed in the foreseeable future. On the whole, there would seem to be a case for some measure of consultation. Advanced countries can hardly be expected to put up money to be squandered in useless projects. A careful line needs to be drawn between providing aid for approved projects and trying to use aid to dominate the country and determine its pattern of development. The former is permissible, the latter is not. The question of corruption is much more difficult. Only if a country has already reached a certain level of political as well as economic maturity is there any real prospect of a take-off into sustained economic growth. If corruption is too widespread, and the greater part of aid would not be used for the purpose intended, the prospects of growth are not present, and aid is pointless, except perhaps in emergencies. In

other cases, one may have to tolerate a measure of corruption, provided it does not seriously undermine the purpose for which aid is given. After all, standards of honesty vary a great deal between the advanced countries, and none is perfect in this respect.

Economic Considerations

The role of economic aid in the process of development is not fully appreciated by a great many people. In our own country, of course, we are told repeatedly that investment is the key to economic growth. In order that our national income should increase, we must allow part of our national product each year to be ploughed back into our industries, so that they may be re-equipped with new and more efficient factories and machines. And we assume that much the same kind of thing happens when an undeveloped country sets out on the path of economic growth. In fact, things are not quite so simple as that. Indeed, even at home they are not as simple: increased productivity is not just a matter of more and better machinery, the introduction of new techniques of production and so on. The human element is important too. Even with existing machinery and techniques, it may be possible to secure an increase in productivity if workers and management can both be persuaded to abandon restrictive practices. And new machines and techniques are useless if workers are not prepared to accept them, or if they insist on over-manning more productive machinery.

Releasing Surplus Labour

In underdeveloped countries, much greater problems arise. These countries are predominantly agricultural. One of their most urgent needs is to increase the efficiency of their agriculture, for most of them have a low standard of nutrition and are feeling the effects of a steadily rising population. It is, however, possible to increase agricultural output whilst still *reducing* the numbers employed on the land. It is the release of this surplus labour from the land that allows industrialisation and economic development to occur. It is not easy, of course, to induce people

to move from their village farms to work in the towns. If they are persuaded, they are quite unaccustomed to urban life; they are unfamiliar with the use of machinery. There is, therefore, quite a problem in finding suitable work for them. If they are to work in factories, these may have to use far simpler techniques than factories making comparable products in the advanced countries.

In the countryside, there is the problem of persuading villagers to adopt new methods in agriculture. It may be fairly easy to maintain production on the land with a reduced labour force. This is because the farms to begin with are usually over-supplied with labour. In these countries, there is usually a family farm to which any unemployed worker can go — belonging perhaps to his father or a brother, even an uncle or cousin. He will be accepted there, allowed to share in the work and the produce of the farm, even though there is already enough labour on the farm and an additional hand will not lead to any increase in output, only to everybody else doing a little less work. But it is not enough to release surplus labour for productive work in the towns. The remaining labour force must also increase the productivity of the land in order to provide a rising standard of nutrition for the whole population.

Simple Equipment

The role of foreign aid is primarily to provide the capital equipment needed in the new industries that will have to be established. Because much of the labour to be employed is very unskilled in the use of machinery, relatively simple plant may be needed. Apart from this consideration, the highly mechanised methods of production used in advanced countries may be out of place. As labour is released from the land, capital equipment must be provided on such a scale that there are jobs for all the workers released. In advanced countries, a vast amount of capital equipment is used per head of worker employed. If similar methods were to be used in developing countries, the cost of providing equipment on such a scale per head would be prohibitive.

Why Aid is Expected

The objector to aid may ask, however, why an undeveloped country should expect aid. Britain, for example, developed without foreign aid, why cannot India and other underdeveloped countries do the same? There are two answers to this question. First, we must remember that countries like India are starting from a very much lower point, and have a very much lower standard of living, than did Britain in the eighteenth century. Secondly, Britain was the first country to industrialise, and so enjoyed certain advantages. In many instances, the countries that developed subsequently had a measure of British aid. It may not have been outright aid in the form often contemplated to-day, but at least Britain was prepared to invest overseas. Although investment as opposed to outright aid imposes subsequent burdens on the developing country, when profits have to be transferred to the investing country, the immediate impact is very similar.

No Margin for Saving

What the developing country needs is capital goods. It needs to buy machines, tools, and so on in order to equip its industries. In general, economists tell us that for a country to be able to invest in this way, it must save part of its national product and use some of its resources to produce the capital goods. Most underdeveloped countries, however, are incapable of producing the kind of capital goods needed by their new industries. Their main output at present is agricultural goods. Here two main problems arise. If part of their agricultural output were not consumed (i.e. people saved part of their incomes), they could export it and use the foreign exchange earned to buy capital goods. It may be very difficult for them to increase their exports of agricultural goods because they cannot find suitable markets in which to sell. (The same may apply to a country that has supplies of mineral ores. Even if it could increase production, it may be unable to find markets for the additional output.) Secondly, to export agricultural produce may mean reducing already inadequate supplies of food for the country's own people.

We see, therefore, that foreign aid is needed because the standard of living of the developing country leaves no margin for saving, even if the country is producing primary produce, whether food or industrial raw materials, for which increased export markets could be found and which could earn foreign exchange with which to buy capital goods. Aid is needed, in other words, to allow development to take place without unduly depressing current living standards for the sake of future growth.

Access to our Home Markets

Finally, a brief mention must be made of the consequences of development in the poorer countries for the advanced countries of the world. New industries will spring up in the hitherto underdeveloped countries. Sooner or later, these countries will start looking for export markets for the products of their new industries. Unless they develop such an export trade, they can never become self-sufficient and earn foreign exchange with which to purchase the capital goods needed if their development is to continue. There is, then, the obvious danger that their new export industries will compete with established industries in the advanced countries. The solution is for the advanced countries to accept this, and to give the developing countries access to their home markets. This means that in their domestic economic planning they will have to take account of this factor, and ensure that they are ready to take up new lines of production, to push their own development ahead in the more complex fields for which the less advanced countries are not yet ready. Governments in advanced countries may be willing enough to spend millions of their taxpayers' money on aid to underdeveloped countries: the taxpayers themselves may not be all that unwilling for their money to be used in this way. It is less easy for a government to admit imports from the underdeveloped countries if this is going to cause a major upheaval in domestic industry, or for the particular group of workers and industrialists affected to accept this. But if aid is not merely an empty gesture, this is just what must be done.

Why call people "apostates" when they leave the Church because of conscience? What is the teaching of the Church on the equality of the sexes? How will our theology be effected if life is found on another planet? Is there too much talk and not enough action in the Church?

Any Questions?

WILLIAM LAWSON, S.J.

Why call people apostates when they leave the Church at the command of conscience?

"**A**POSTATE" means one who has withdrawn, which is a good description of one who has left the Church. What you object to is the word's condemnatory sense, and the passing of judgment on another's conscience.

I agree with you that it is not for us to say how far others are to blame before God for actions which we consider to be objectively wrong. The Gospel tells us not to judge. But assessment of some kind we must make, if we are not to let our minds atrophy. The mind works on what it receives, accepting, rejecting, labelling; and it will not put all Church-leavers in one category unless it is forbidden—and how is that to be done?—to classify its data.

Church-leavers are of many kinds. There are the adolescents who leave the Church the day they leave school, immigrants from Catholic countries whose practice of religion seems to be tied to the routine of their home-country, students who lose their morals and then say they have lost their faith, and rebels against authority who eventually make their own religion.

The Church-leavers themselves would not thank us for lumping them all together. Those who are out of the Church through laziness and indifference would repudiate association with the ex-Catholics who have taken on a new

allegiance. Not all the lapsed can be said to have lost their faith. Some never had it to lose, and others still have it but will not acknowledge it.

If any deserve the name "apostate", they will be amongst those who really had the faith. Their conscience at one time told them that they were bound forever to Christ in the Church. Since then they have abandoned the gift of allegiance to Christ in the Church, and the truths included in that union. Their conscience has changed; and the change could have come about by their own fault.

What is the Church's teaching on the equality of the sexes?

AN indication of the nature of that teaching is that there is no solid authoritative body of it. The subject is touched on here and there, as in the encyclical on Christian Marriage; but has not been given exhaustive treatment. There are, however, many indications of concern in the Church at the denial of equality to women. Books like *Woman and Man* by F. X. Arnold, and periodicals like *Echanges*, present the theological ground of equality and discuss the grosser inequalities and ways of removing them. When interest in the subject grows and more people are aware of the serious problems that need to be solved, authority will help with statement of principle and guidance for practice.

Many who think they are sound on the equality of the sexes should have a closer look at their ideas. Some acknowledge "equality before God" but defer the practice of it to eternity: in time, inequality before man is the working rule. Others bring confusion by asserting, and trying to attain, equality just where competition has no place.

Neither of the sexes is more human than the other. Each has whatever is needed to make a human person. But neither is independent: the two are inseparably bound to one another for mutual support. Together they constitute

the unit of the human race, to which they contribute equally.

Differences make man superior to woman in some ways, and woman superior to man in others: but there are no superiorities in their humanity and personal being. The fact that man normally takes the lead, exercises authority, and makes the final decisions is part of his equal contribution to human co-operation. But it is only because of original sin that his share in joint living has become domination, tyranny, and monopoly. The ideal to be worked for is what the creator intended: the companionship of equals.

What will happen to our theology if human life is found on another planet?

If astronauts find *human* life on a planet, they will be amazed and disappointed at having been beaten to their goal by unknown explorers. The human race is exclusively that species which, so far, inhabits this world only.

Supposing men find intelligent beings on another planet—Martians, say, or Venusians—Christian theology will be greatly enriched. Like all other beings in the universe, Martians would be the creatures of God. They would be intelligent, and therefore persons and immortal as we are, with the same duty of knowing and loving God and of doing his will. It would be exciting to find out how they communicated with one another, what speech and writing they had, how they made their living, their social and economic systems, education, diet and expectation of life.

Most interesting of all would be their religion. As created persons they would have to respond to the fact of God, and would evolve a community worship and a liturgy. What sort of religion would it be, natural only or supernatural? Would there be anything like our “original sin”? If not, there would be a Martian version of the Garden of Eden, without the snake. They, in their state of primal innocence, would find sin hard to understand. Would they have had a revelation from God? Without it, could they know of the Trinity? What would they

make of the Incarnation, the Christian sacrifice, the sacramental system.

Christians would have unusual problems to solve. Christ is, in his human nature, as one of us. He would be the Martians' God, but a foreigner by his humanity. They could not be expected to be Christians in our sense. How would oecumenism work with them?

But it is not we who shall be missionaries to the Martians.

Don't you think there is too much talking in the Church, and not enough action ?

T all depends—not only on the amount of talk and action, but on the quality as well. And you haven't mentioned prayer, which is essential to the other two.

We should all like the Church to be effective. She has a commission to teach Christianity, and she must get on with that job: and, besides, it would save us embarrassment if she were seen by mankind to live up to her claims. As far as we can tell from the records, the Apostles were men of few words. On the occasion of their receiving Christ's mandate, at the Ascension, they had little or nothing to say in response to Christ's brief charge to them: and they had one short council to settle questions about Jewish elements in Christianity. Yet they built the solid foundations on which we are permanently established. In these days, the primary requisite for an Apostle would seem to be competence in committee work, fluency and eloquence. Councils last for years: and they are only the top example of the thousands of talking-shops in organised Christianity. Councils, committees, chapters, symposia, summer schools, annual general meetings—talk without end. And, while the talk continues, continents fall away and generations are lost.

The amount of unnecessary talk in the world must measure millions of decibels every year. But we have to put up with that waste, because some of the talk is good, and it is needed in preparation for action. There should be training for committee work, practice in speaking to the point, and exercises in appropriate silence.

Should I acquiesce if my husband decides to join the Freemasons ?

ACQUIESCENCE means keeping quite; and that is surely better than having a row.

Your attitude depends on circumstances. I take it you are a Catholic. If your husband is also a Catholic, he knows without your telling him that he is forbidden to join the Freemasons, and all you need do is protest formally, and keep away yourself from official Freemason social functions. If he is not a Catholic, and presumably has taken on no obligations which debar him from membership of a masonic lodge, then you cannot expect him to admit the Church's authority and to share your suspicions. In this country he is able to join the Masons in good conscience, and even with a glow of rectitude.

Your chief trouble will be having to explain the Church's condemnation. Very few English Masons seem to know the history of the organisation to which they belong; and those familiar with that history are able to claim that English freemasonry cannot be lumped with freemasonry throughout the world. They can point to high dignitaries of the Anglican Church who are Masons, bringing respectability to the lodges. Many English Masons are practising Christians who would abhor the anti-religious spirit of continental Masons and who would certainly not foment anti-clericalism. To the charge that masonic solidarity leads to unjust denial of employment or preferment to non-Masons by the choice of less qualified Masons, it could be answered that Masons have no monopoly of such meanness—it has been known to happen in Catholic organisations.

All the same, the Freemason record being so bad, their official formulae giving ground for suspicion, and their secrecy being jealously maintained, English Masons have no one to blame but themselves if they share ill repute for what they have not openly repudiated.

Learning from the Communists *

6: CHRISTIAN LEADERS

DOUGLAS HYDE

I SUPPOSE the fight for what is good must always tend to take two forms, the fight for truth and against falsehood. I have been concentrating on the positive side of the fight.

I do not see it, quite honestly, just as a fight against Communism. *It is a fight for Christ and His Kingdom.* Quite obviously, if we are successful in that, that is far and away the best way of combating Communism — almost, as it were, as a by-product of our activities.

Nonetheless, it is true to say that Communists are active. They are active in your mission fields, active wherever you work. *There is no part of the world where they are not active.* We find ourselves having to spend a lot of time and energy in what might seem a very unrewarding fight, not a fight of our choice at all.

I would like to discuss some of the aspects of that with you now. But I want to make it plain right at the very start that first, we are not dealing with a simple question. It is a very complex one. It is very complicated. It does no good for someone to say, well, is not the answer to Communism prayer? Of course, it is *part* of the answer but God gave us intellects as well; we are supposed to use those too. Prayer is not supposed to be some sort of a substitute for the use of our intellect. It is necessary for

*This series of eight self-contained articles, which we publish under the general title of *Learning from the Communists* contains, exactly as they were spoken, six conferences given by Douglas Hyde in the United States to a specially convened gathering of missionaries in September, 1962. They have been published recently by the Mission Secretariat in Washington D.C. I am extremely grateful to the Executive Secretary, Father Frederick A. McGuire, C.M. and to Douglas Hyde for their kind permission to reproduce in *Christian Order*. It is hoped that a book based on these extremely important conferences will be published later on in Britain by Messrs. Sands. Editor.

us to try to understand Communism — to understand its falsehoods, trying to oppose those falsehoods.

Importance of Social Reform

You may say well is not the answer to it at the level of social reform, the improvement of social conditions. You would have to be mad to deny that social reform is important in the fight against Communism. It is tremendously important. If you want to put that to a test, try and spread Communism in a wealthy country or try and spread it in a poor one. Go and talk to people who know no social injustice or go and talk as a Communist to those who suffer from social injustice and see what sort of response you get.

I have done both. I know from experience.

Of course, it is easier to spread communist propaganda in a country where you have bad social conditions and quite obviously, *one way* of opposing Communism is by trying to bring social justice, trying to combat injustice of any sort wherever we find it, *trying to involve people in an activity which will improve their own standards of life*. These things are absolutely essential in the fight against Communism. But they would be essential if there were no Communism in the world; if Communism had never been heard of, it would still be our duty to do these things.

In other words, in being Christians if we try to apply our Christianity to twentieth century conditions we do help raise effective barriers against Communism. It would, however, be quite wrong to say that you can reply to Communism in that way.

No Simple Answer

After all is said and done, the standard of life has risen very rapidly in the last few years in North Italy, but the communist vote has not gone down. In affluent West Germany, affluent Britain and in a good many other Western countries at this moment, there is a beginning of a trend among intellectuals back towards Communism, *even though the standard of life is rising*. It is quite clear it is not simply a question of raising the standard of life, although that is important.

I think we have to see that this is a *many-sided thing*. Positive action is essential. It is essential that we should constantly remind ourselves, no matter what form of activity we are engaged in, which has any connection with Communism, we have to constantly ask ourselves, *what it is all about? what are we doing this for?* We have not gone into politics; we have not suddenly decided that the main fight against Communism is a political fight. *We are doing this as Christians. We are doing this because Communism is evil. It is immoral in its approach to God and man and the world.*

If the Communists had never persecuted missionaries, it would still be evil. If Communism was not opposed to us as Catholics, it would still be evil and as Christians we would be obliged to find ourselves in conflict with it at the level of ideas.*

It seems to me that one has to try and find the answers too. I cannot produce easy answers to every problem that Communism raises in mission areas or anywhere else. If there was a single, simple answer, I would have given it to someone long ago, we would have cleared up the problem of Communism, and moved on to the next item on the agenda.

It is not as simple as that. Many people do look for very simple answers to Communism. They just are not there. I have been trying to emphasise that if you are going to try and find answers to Communism, *you have to do it the hard way*. *You have to start with yourself, start with other people, paying attention to detail, paying attention to organisation.* These are the things which make Communism successful in its work. It is not that Communists have the truth and we have not; we have the truth and they have not. *They pay attention to detail, to techniques and to organisation.*

They put a great deal of thought and activity into their fight for Communism; this is the hard way which we have got to take too. *We cannot find some simpler easier way than the Communists themselves use.*

* "Communism is intrinsically wrong", says Pope Pius XI, in Encyclical on *Atheistic Communism*, no. 58.

Deceit and Subterfuge

If we get involved in conflict with Communists, there is always the temptation to begin to use the same sort of tactics as the Communists use. We cannot use the subterfuges that they use; we cannot use the deceits they use. If we even attempt this—I know you will not be so misguided as to try to—they would beat you every time because they can lie as they please. There are no depths of duplicity to which they cannot sink; they can use every deceit and subterfuge. And they would do it with a clear conscience. They have only one test of their behaviour; does it serve the cause of Communism? If it does, it is right; if they go against that, they can have a bad conscience.

Communism not only moulds minds, it twists consciences, and the Communist will feel himself impelled by his Communism to do the evil thing. He would do it believing that it was right, believing that it was the proper thing to do under the circumstances. You can only use his bad methods against your conscience. So, of course, he will do it better. He will beat you at lying, deceit and subterfuge every time and you might as well face up to that.

It is not a question of trying to answer them at that level. We have to find other answers instead. That does not mean to say that we should not understand their techniques, that we should not understand their subterfuges, that we should not try to find answers which are permissible to us. Again I want to remind you that the Communists are not using subterfuges all the time. They would be fools if that were so.

Discovered Deceit Boomerangs

They use deceit and subterfuge only when they think that it will achieve their purpose better than using the more legitimate course. They know there are dangers involved, that sooner or later, you are caught out in your deceit and it boomerangs on you. This has been demonstrated to them. This is one of the hard facts of life. Over and over again these things come back on them so that today even if the Russians genuinely want disarmament,

for their own purposes, no one is going to believe them; if they want to get an agreement, no one is going to believe in that agreement. They say, oh yes, we know the Communists always use deceit and subterfuge; you cannot rely upon their word.

This is a self-defeating method which they use. In the long run, it comes back on them and certainly would come back on us much harder if we tried to use it.

I mention this because, over and over again, I have seen Catholics who have been drawn into the fight against Communism, use the same sort of uncharitable language, the same sort of tactics, the same sort of methods as the Communists themselves. When Catholics do that, *we are hurt by it*, not the Communists. It is the best way of helping Communism and the worst way of helping our cause.

I tried to list the other day those conditions which Communists try to operate in and which they find most helpful to their work. You have got to expect in the mission areas that the Communists will be active in the cities; after all is said and done, revolutions are made in cities by and large. You must expect that the Communists will always try and work amongst city people.

Concentration upon Students

At this moment there is a greater concentration upon students than at any time since the communist parties were formed throughout the world. I have been associated with or watching Communism very closely since 1928. The Soviet Union was only ten years old when I joined the Communist Party. Beyond any shadow of doubt, there is a greater concentration on students now than there has been at any time since the Bolshevik revolution of 1917.

In a way, this is only the beginning. It is going to build up much more. They are going for a lower age group than they used to go for. In the past they would go for students, generally at the under-graduate level of 18 to 22; now they have discovered, particularly in newly developing countries, that a younger age group of 15 to 18 or 19 is a particularly profitable group to work amongst.

Those of you who know South-east Asia will know of

the succession of strikes by school boys and girls of that age which have occurred in Singapore, parts of Malaya and elsewhere in Southeast Asia. Some of you from Central Africa will know that the school boys and school girls strike has been used there as well. Those of you who come from Venezuela will know the work that the Communists have put in in the last three and a half-year amongst the high school children in Venezuela.

They have found, in fact, that you will make a convert more quickly at that level. After all, they are politically immature, they have no experience of life. Also youngsters in that age group *will go into action or they will study, they will do whatever is required with greater enthusiasm* than at a slightly greater age.

They are working particularly amongst that very young group and if they are not doing it in your mission at this moment, it is quite likely that *they will be doing it before very long*. The world communist movement is *exchanging its experiences*. If it has a success on one side of the world, the Communists are learning from that success in every part of the world in a very short time. This was why some of us felt that this publication, *Christ to the World*, was necessary for us, where we could have an exchange of experiences of our successes and our failures in the same way. The Communists are doing this all the time. They discovered in Southeast Asia first that they could get better results from an age group of high school age students; then they switched to Latin America, then to Africa and you are likely to see it turn up in any mission area today. They have always gone for the under-graduates. They will continue to go for them. You must expect it. They try to get in at the level of professors, if you are trying to win a society to your point of view. clearly you want the professors in your universities as your allies and friends, if you can get them.

Grossly underpaid Teachers

Often, among teachers in mission areas, it is easy to get a following. This will clearly vary from country to country but if you take India as an example, very often your

teacher is a grossly underpaid person, has no standing in society at all to-day. Such a man can have a very real grievance indeed. You find frustration there and it is easy for the Communists to recruit where you have frustration. The Communists know this. They go for it. You must expect them to try to get into teacher organisations and they will establish themselves on the basis of real grievance.

I would say that wherever it is possible (it is not always possible) for us to lead the way in terms of giving a square deal, a just deal to teachers in our schools, we should do it, where we employ ordinary secular teachers.

The Communists will, of course, go for workers in industry. Their best way to get the workers in industry in the newly developing countries is through the new trade union movement which is growing in every newly developing country. You know how it goes. It may be a most backward country. Then you get a power project started, a hydro-electric scheme. Somebody dams a river. It may be with American money. It may be with Russian money. And before very long factories are growing up around that project. You have a new industrial working class suddenly merging in a mission which had no industrial working class before.

Immature Unions

The people working in factories are brought together in large numbers, the whole pattern of their former life destroyed and this is a situation in which Communists can easily work. Very quickly trade unions are established and quite properly so. It may be very difficult to capture a big trade union—it may take years to do it. If you have an infant, immature trade union, you can go into that labour union very easily and capture positions. Very often, even the Europeans and Americans and others say, "Well, that's not an important organisation, in any case, it has got only a few hundred members".

So it will have at the start. Ten years later, it may have tens of thousands of members. The Communist who got in when it had a few hundred members will still be there, in

the saddle, when it has got tens of thousands of members too. So you must expect the Communists will try to get into labour unions when they are first established or wherever they exist.

This does not mean to say that we have got to accept it, but we should know that they can do it. They are preparing for this. They prepare their people for it. Unless I grossly misunderstand our Catholic social teaching, *our people should be going into this sort of activity*. They ought to be leading unions too. If Communists have got the good sense to see it is easy to get into a movement when it is just beginning, get a leading influence there, *surely we can see that too*. We ought to be training people who are able to go into these various movements.

Encourage Catholic union Leaders

I cannot tell you just how you ought to train trade union leaders. When I told you my story of Jim, I tried to outline to you the methods which the Communists use: general training in leadership first, then the specialised training afterwards, for a particular field of activity. It is not enough to train a person as a leader and say: Right now, you must go into a labour union or a political party or whatever it may be". They need some special guidance, some special preparation. I think that very often we could use our people who are already active in these spheres more than we do. They often have a feeling of being isolated. We encourage a man to go into a labour union. He works there. All his time is taken up. We do not see as much of him as we would have done and he feels very often that he is left on his own. He would regard it as a compliment if you asked him to try and help train some others in his own field of activity. He would probably willingly co-operate.

We do need these specialised forms of preparation for leadership as well as a general one. Here and there this sort of work is being done.

For example, in Tanganyika. Here and there you will find it in Latin America, in Asia and there are places, too,

in Europe and in this country for training people of this sort. This is a tremendously important field of activity.

The point of entry for the communist movement in many a newly-developing country (and very true of Latin America) is through the trade union movement. It is particularly true of those unions which are affiliated with the World Federation of Trade Unions.

Trade union Links

Those trade unions which are affiliated to WFTU already have a living link with the communist movement. The leaders of WFTU are top Communists, men of enormous experience. A great many Latin American unions, the majority of whose members are nominal Catholics, are affiliated to WFTU, so you have a living link with Communism the whole of the time. People looking for the link with Moscow, ask how do the Communists get control? How do they get their directives? Very often it is coming straight through the ordinary trade unions affiliated to WFTU.

There are many practical problems raised all along the line. I said this is not a simple thing. If the unions in your country are WFTU unions, linked with Moscow, what do you do? In those circumstances, I would say you *have just got to train your people all the better*. You cannot say we have nothing to do with it. You have to train them *well enough and make them firm enough in their faith* so the Communists do not convert them, and *send them into those unions to work*. The majority of the members will not be Communists, but they will have communist affiliations. There is no alternative to this.

Communist-led unions Reliable

In many mission countries to-day, we are up against a real problem. I was talking to a group of executives of a great industrial concern with interests in every part of the world, whose publicity budget in one year is greater than the bill for the whole of education of some African countries, a huge industrial concern. One of their top men from Africa said:

"Our problem is we have WFTU — communist-led unions and we have non-communist unions to deal with. Both are represented at the table when we are carrying on negotiations and *we know that the Communists will keep their word*. When they say, 'We will do this', or 'We will do that', they will do it. We know that they are speaking for their members and they have the membership they claim. When we speak to the leaders of the non-communist union, who have been trained by American and British union leaders, we know often their membership is fictitious. They have no control over their membership, and they are not likely to honour their agreements. We find ourselves against all our interests having to conclude agreements with the communist-led union as opposed to the other".

That is a crazy situation but it exists in quite a lot of countries. Those non-communist unions are wide-open for our people to go into and lead, but ours have not gone. Instead, you have had all sorts of pagans who have gone in — often very corrupt and, regrettably, people have gone from your country and mine — believing that every man is worth his price and can be bought and they have gone around buying trade union leaders. The whole movement begins with corruption, so we must not be surprised if that corruption spreads.

These are difficulties. I am not making it seem simple for you, because it is not. Again, I say we could get, *we should get, our people into such movements*. The labour union is a point of entry over and over again for the Communists in a newly developing country where you have industries spreading quickly.

You must expect the Communists will always try to capture unions if they can and we have got to produce people willing to go into this fight. It is a fascinating one. They are not necessarily going to be doing penance for the whole of the time they are engaged in trade union activity but we have got to have people who are prepared to be heroic.

The Engineer in Coventry

On one occasion I was speaking to a meeting of trade

unionists in Coventry, which is the heart of our motor industry in Britain. I told them they ought to go into their labour unions, accept responsibility whenever it was going, take on responsibility (because if they did not, the Communists would) and then set out to try to do the job well. Ten years later, when I had long ago forgotten that I had ever been there, I got a letter from a man one day, a most tremendous letter. I have been talking about the heroism of the Communists but here was a different sort of heroism. This man who wrote said:

" You will not remember that tremendously crowded meeting of engineers which you addressed in Coventry ten years ago. I was the man who was standing nearest to you — the room was packed with standing men. You told us if ever a position is going for grabs in a union, the Communists will always jump in and take it. And they will do the job well and as a consequence they will go from one level of the organisation to another and have a great deal of influence.

" I had never paid much attention to my union — I was just a nominal member, no more. On the basis of what you told us, I went to the next union local meeting and it happened to be the annual general meeting. One position after another came up for election, they all went through automatically, the Communists taking one after the other. Each time they asked for volunteers for a position, a Communist would come forward and say, 'I'll do that'. He would get it because he was willing. It was exactly as you described. There was only one job left, that was the treasurer's job, the man who looks after the money — and he said, ' I was beginning to feel that I ought to do something'.

" I have always hated having to do anything with money at all — I am no good looking after my own money or other people's either. I was not even good at arithmetic at school but this was the only job that was going. I suddenly heard my voice say, 'I'll do it' — and, he said, ' I took it'.

" Previously the only sort of work I had done as a

Christian was through the Society of St. Vincent de Paul. Suddenly I was in a new sort of work. It was all exactly as you described. For ten years now I have been sitting up until midnight every night trying to balance the books, trying to do my arithmetic. I do not like it any better now than I did at the start. I am no better at looking after other people's money or my own, I just had to train myself in it. I try to comfort myself with the thought that as I balance the books, I am doing it for our Blessed Lord".

That is a wonderful approach — that is terrific heroism. A man will take on a job that is uncongenial to him and feel that this is something important and meaningful and he will do it conscientiously for Our Blessed Lord. We can produce people who will do the necessary hard work, if we make them see that the dullest sort of job is all *part of the battle of our time*. This puts them in the front line and makes them play a meaningful role in it.

Growing Slums

You must expect, if you are working in Latin America, or, for that matter, in Asia or Africa, you must expect that those slums around the big cities are going to continue to grow. The appalling trend is well under way of people flooding in from the countryside into the cities, arriving with not the slightest idea of whether they can work or where they are going to live or anything else. These appalling slums are growing up. These are not the sort of workers from whom the Communist Party usually recruits its actual Party members. There are good reasons for this. These people do not know where their next meal is coming from. They do not know how they are going to survive and that is their main preoccupation.

Oh yes, if you have some fighting in the middle of Caracas, or Santiago, Chile or Lima, Peru, they will come out in the streets; they will put up the barricades or break the windows; steal the stuff from the shops. etc. These are not natural revolutionaries in terms of being organised consistently over a period of years for Communism. That is how the Communists see them. But the

Communists believe that they can be used for Communism. They are the people who might carry the day in the event of a revolution from sheer numbers.

The Communists believe that these people are easily led and they can be whipped up at any moment; forgotten for some time maybe, and you can go back to them and whip them up again. This in one sense is true. You can see it happen. But it is also true that these people are perhaps more responsive than any others, as those of you who work amongst them know, to real Christian charity. They are the most needy of people in our cities in mission areas, and they are the people who are the most responsive.

Very often they are very simple people, they will follow a lead. They will follow a Christian lead much more readily than they will follow a communist one. Whether they do go in and loot the shops and burn and kill when the Communists want them to may depend upon the work of a very few people, either communist or otherwise. A few of our own people living amongst them, giving a real lead can transform the whole situation.

Peasant Unions

Communists all over the newly developing areas today pay more attention to peasants, to rural workers than they have ever done. I went into the reasons for this more deeply in my second lecture to the earlier group. It is a fact that all over the newly developing areas today, Communists are creating peasant unions, as they call them. Generally the tactic is this: not to make them openly communist but to have a few Communists in the leadership yet to claim that they are non-communist.

It is quite likely that genuinely non-communist peasant unions will come into existence. Some people will see Communists organising these groups and say, "Why should not we do it too?" I would not want you to conclude immediately that every peasant union in your mission must be communist-led. A peasant union coming into existence at this moment or which came into existence in

the last couple of years, is quite likely communist-led or communist-inspired.

This is the beginning of one of the latest lines of international Communism. Work among the peasants, create peasant unions and demand land reform. But when land reform comes, decry it as being just reformism and not a revolutionary solution to their problems. Then call upon peasants to seize land, a big estate here, a big estate there, to demonstrate to them that you can get land by revolutionary action. This is the pattern in which this sort of peasant union works.

Rural Missions in the Front Line

They are working that way in various parts of Latin America; they are doing it in Indonesia at this moment; they are doing it in South India. It is likely to spread to every other mission area where the Communist Party is established. In the past, you could feel if you were working in a rural area that you were one of the fortunate missionaries. Your people were simple and Communism was not a problem there. That was something which belonged to the more sophisticated city dwellers. You cannot go on thinking that to-day.

Quite suddenly you may find your own rural mission is right in the front line of the battle, the Communists doing everything they can to mislead your people. This means that you have got to produce lay Christians who understand their Christianity better—amongst other things. They are in the front line too; if you are, they are there as well. They also need to be equipped. If possible they have got to have some sort of preparation and knowledge of Communism.

It does not mean that you have got to switch them all on to becoming anti-communist crusaders. But people do need to have knowledge of Communism today and it needs to be reduced to the simplest terms possible in areas such as those.

One of the Best Ways of Furthering Communism

Whenever you see the beginnings of activity of this sort,

of course, in the back of your mind you have got to have the thought, "Is this communist led?" You have to be looking out for the Communists, in case they are beginning to get established in your area.

But I would like to repeat what I said in the earlier sessions that one of the best ways of helping the Communists is to attach the communist label too quickly to people before you know that they are Communists. Do not start labelling everyone you do not like, every anti-American or anti-British, everyone who is supposed to be a trouble-maker, every nationalist who talks in extravagant language. These are not necessarily Communists at all, and one of the ways in which Communism has been brought to some mission territories has been by missionaries too quickly labelling nationalists and others as Communists.

I could give you actual examples of that in various mission areas I know. *We need here to restrain ourselves* — obviously the demands of charity and justice are such that we should not start attaching the communist label too quickly. *Conversely, we have to be intelligent enough to have our eyes open and try to recognise the Communist when we see him.*

Lay leaders Required

As I say there is not a single, simple answer to any of this. It has got to be on the basis of finding answers through producing better Christians, more well-informed Christians, by using the laity more, getting them into action and by trying to produce as many leaders as we can. I have tried to give you what I hope are some helpful suggestions and hints on the making of leaders. We need an immensely greater number of lay leaders than we have at the moment. *The mere fact of bringing people into action helps assure that they will not go over to the Communists.*

Above all, we should try to create leaders, or try to create that attitude of mind that I have been trying to get over to you of people who feel themselves involved in struggle, men who will give everything they have to it, be the very best that they can at it, pay attention to every detail, every technique which is likely to assist the fight.

And in producing leaders, you simply have to hammer this home time after time: very quickly people can start leading for themselves, leading for the power and the privilege and the excitement which can come from this sort of work. That means that you have got to see that the spiritual foundations are right as well as keep on hammering it home that the Catholic lay leader is *leading for Christ, not leading for himself*. His job is to Christianise the society in which he lives, his job is to ask himself over and over again "*What do I do as a Christian?*" "*Is the course I am pursuing a Christian course?*"

Any of us who engage in this fight against Communism need to ask ourselves those questions over and over.

Begin in Schools and Seminaries

I would say, when we are talking or trying to create the right attitude of mind, that it has got to begin in the school. It is not good enough to start later when they get out in the world. It has got to start in school. Those who go to our schools ought to be made to feel, long before they leave, that they are in a world which is going to make big demands upon them; it is their *privilege to be Christians who can play a leading role later on* in the great struggle of our times.

Quite obviously, too, it begins in the seminary. If one is going to try and produce leaders, one has got to produce them in the seminary. I think it is quite wrong to suppose that it follows automatically that when a man has completed his training in the seminary and been ordained, that he is, therefore, trained in leadership, is articulate, able to get his ideas over to other people, has already got his qualities of leadership developed.

It seems to me that everything possible has got to be done to try to insure that we are turning out people who are already leaders from our seminaries, so that they, in turn, can teach others to be leaders.

One or two people here have raised the question of which organisation is best when it comes to Christian leadership: Is it the Young Christian Workers? Is it the Legion of Mary? Frankly, I am not much concerned which

organisation you think is best. *It is a question of how you use that organisation.* I have seen some wonderful Young Christian Worker groups and I have seen some pretty unsuccessful ones too. I have seen organisations which were expected to be little more than ones which would provide social occasions for well-to-do Catholics, turn into extremely apostolic and effective organisations. *It depends upon the members* — and what you make of them. I am not too concerned about which organisation you may think is best.

What I want to see is that *they are activised and that they are used to try to produce people who are equipped for the fight in which they ought to be involved.*

Arguing with Communists

Other people have said to me: "Well, what are the communists' weak points?" "How do we crack the communist beliefs?"

Of course, there is no simple answer. If there was a simple answer which was immediately acceptable to the Communists, we would have given someone the answer long ago. We would have got away from this problem of Communism. There is no single answer which you can produce like a trump card which is bound to convince the Communist that he is wrong.

Yet, you can provide certain answers to Communism which may or may not satisfy your Communists. They will only satisfy your Communist if he is already beginning to get doubts in his mind — otherwise, he will not consider them. Have no doubt about that at all.

If any of you have ever argued with a Communist, you will know this is true. His mind is closed normally, as your mind is closed to Communism. If you start arguing with a Communist, and he puts forth forceful arguments, you do not start opening your mind to them. You close your mind because you believe that you are right. The Communist does exactly the same — put yourself in his shoes and you will understand why he does it. He puts down such thoughts as being bad thoughts unworthy of a Communist. He will not accept them. You must expect him to do that.

If he begins to respond to the arguments which you aim to put forward, the rot has already set in. He already has doubts about his Communism. Generally speaking one does not, therefore, achieve very much with the actual Communist Party members, the hard core members, by pointing out the weaknesses in their Communism.

Weaknesses in Communist Theory

There are weaknesses—I think we ought to be aware of these so that we can prevent people from being drawn into Communism; and this may often be successfully used with people who are not Communist Party members but are communist sympathisers. Their minds are still open. You see it is always difficult to provide an easy definition of a Communist—I would say that for normal working purposes, a Communist is *someone who consciously accepts the discipline of the Communist Party*.

That means there are some people in the Communist Parties of Italy, Indonesia, France, who may be in the Party but do not accept the discipline. They are not the sort of Communist we are talking about.

There are other fellow travellers who, although they do not hold a Party job, do consciously accept the discipline of the Party. There are certainly large numbers of people who are around the communist movement, who are likely dubbed as Communists but who do not accept the discipline of the Party, will not, and refuse to and that is why they are not in it. Their number is much greater than the number of the Communists. Those people's minds are not closed.

It is the difference between the Catholic, if you like, and the Protestant, who is somewhere near the top step of the church, but has not quite come in. These people are in a different position, are much more open to influence. It is not difficult to show these that, say, in Marx's dialectical materialism, he chose his facts, he selected them to suit his own case. I do not say Marx did it with conscious dishonesty. Marx thought he was on to something wonderful and he was looking for every fact that he could find which would support his case. This is even more easy to demon-

trate in the case of historical materialism. The Communists present this and will present it to ordinary simple people in mission areas as the tide of the future, the wave of the future, the whole of history is such that it must lead up to Communism.

Historical Materialism

In their case for historical materialism the Communists select little areas in Europe and the West and certain periods of man's history, the feudal period in particular, to show that this is the way the dialectic works in history. They leave out of account the great mass of mankind, the great mass of human history and they build up their case for historical materialism by narrow selection. It would require a series of lectures to give you the adequate answers to this but there are answers—that is the real point and they can be found.

Your communist sympathiser may be influenced by this. The man who is moving towards Communism or is attracted by it, may be stopped from moving nearer to it by being shown that there is an intellectual answer *at his level*—not at our level, accepting our first premises, but at his level there is the answer to the claims which Communists make. In mission areas often, you are not up against the problem of having to meet Communism at the level of the intellectual. You may have to do that with your students and others. But often you are up against the problem of having to combat communist ideas which have filtered through but not necessarily originated with some local Communist at all. They have started, for example, in the Afro-Asian Solidarity Organisation's Office in Cairo, which is not communist but has Communists there, then filtered down through the local nationalist movement to your people.

In your seminary, you will have seminarians who may say that Russia is the big brother who helps poor struggling people and when they have got independence, gives them aid without strings. You will find this repeated over and over again all over the world.

One has to find simple answers to that sort of propa-

ganda — the Communists have succeeded in getting the simple ideas over.

I think it would not be a bad idea for mission societies who are in education to buy up all the old maps of Russia they can lay their hands on and just hang them in their schools side by side with the modern map of Russia and let the children see that the old Imperial Russian Empire and the USSR are the same. It's a perfectly simple visual thing.

No Land owned under Communism

Africans said to me over and over again, "We have nothing to lose". I tried to find a simple answer and the one I found worked best was this: wherever Communists come to power, they must take over the land. They may give people land reform first of all, but they must as Communists in time bring the land into the possession of the government. It is no good talking about the state—the people of the type I am describing do not know what the state is—but they do know the government. They know the government through the tax collector—if no one else. So I would say that it is a basic principle of Communism that all property which produces must be in the hands of the government. Land is the great producer and, therefore, all land would go to the government. No African in a Communist Africa would own any land. Moreover, cattle are productive property too, so cattle would go to the communist government, too.

In fact, when Russia tried to compel the Kulaks, the class which had a little bit of land and some cattle, to give its land and cattle to the government, in the early 1930s, they refused to do it. The Kulaks killed their cattle and four million Kulaks were killed because they refused to hand their cattle over to the government. Now those of you who work in Africa will know that probably eight cattle represent the bride price. A man's social position depends entirely on the number of cattle he has. Often your African will have an immensely larger herd than his land can support. They are staggering around half-starved

ut he has social status as a result of the number of cattle
e owns.

Simple Answers

This really hit them between the eyes. If Communism
ame, they would have no land, no cattle. The government
ould take both.

It seems to me that we have got to find simple answers
t the level of the people; the closer we are to the lives
f the people, the better our answers will be.

We have to remind ourselves that in all our propaganda,
whether it is to that sort of public or to a most sophisti-
cated public, we must ask ourselves, not what would con-
vince us, *but what is required to convince them? What is*
meaningful to them?

Often we live in our own little world. We think in our
wn terms. We never bother to try to think in terms of
the other man.

I am not going to say that the Communists never make
mistakes. Of course, they do. I have been giving you the
best examples these last few days.

I think we have to try to think as the other man thinks.
See how things look to him.

There is a very real problem in trying to work with the
actual Communist Party members. But your Communist is
a person who has doubts from time to time. If there is
someone who has some sort of personal contact with him,
those doubts can be discussed in charity.

You need to have people who are strong in their faith,
if they are going to associate with Communists. Very often
our Communist is cut off completely from all Christian
influences, yet we wonder why it is that he does not come
over to us.

The first step in my experience — and I am only talking
from my own experience — is to establish a sympathetic
relationship with him by finding the points at which our
minds can meet — establishing an area of agreement and
then trying to extend that area of agreement. That can be
done. There can be no agreement on fundamentals.

Book Review

SPANNER AND CROSS

The Church and Industrial Society by Gregor Siefer; Darton, Longman and Todd; pp. 355; 25s. paperback (hardbound edition 50s.) **Priest and Worker; the Autobiography of Henri Perrin**, translated and with an introduction by Bernard Wall; Macmillan; pp. 247; 25s.

THE first of these books is a complete history of the worker-priests. In it Dr. Siefer has given a fully documented account of one of the most significant Christian episodes of the century. Page after page of my own copy is lined, and the contents summarised, in order to make quickly available as much of its most valuable and absorbing information as possible. An accurate idea of its magnificent documentation can be conveyed by the fact that there are over 70 pages of notes in minuscule type. And here one can read most of what was said of significance about the movement. The second book contains a vivid account of working conditions during the building of the Isère dam.

The movement was first thought of when the Germans started conscripting large labour forces for the munition factories in Germany. At the same time they refused to allow priests to care for the spiritual welfare of these civilian workers, who numbered about 800,000. And so the French bishops decided to dodge the ban by sending priests disguised as workmen to care for these people. Of the two hundred who offered themselves for this service, twenty-five priests were chosen and allowed to volunteer as workers during the years 1943 and 1944. Only one escaped detection and arrest. Henri Perrin says of those he met in Germany "They should be facing life proudly, standing above the world from the height of Christ, "volunteers" of the kingdom, in love with the unique adventure in which God has involved them". (He was doing a twelve hours' night shift and went to prison.) But instead he

ound that "they give the impression of young men who once undoubtedly had enthusiasm and dreamed seriously of conquering the world, but now they have been tamed, so that their fire . . . has become a night light. They seem to hesitate and falter when faced with life, to draw back from it almost timidly, as if they should ask pardon from those around for being Christians. A lot of them grumble at having had to come at all and . . . fall little by little into bitterness and resentment. They show a sort of weakness, an inferiority complex—even towards Catholic action militants".

But some of them rediscovered a lost world: the world of the carpenter and the tent-maker. By a complete participation in the life of the munition factories and labour camps, the life of the barrack-room and the prison, the gulf that exists between the Church and the people was discovered. And on the basis of these experiences the worker-priest movement proper came into existence after 1944. The priests were soon summarising their findings. They declared bluntly that the skills and qualities demanded by industry of the individual worker are in no way inferior to those demanded of men engaged in artistic and intellectual pursuits. But these skills and qualities are unknown and unrecognised by society. These "virtuosi of matter" are denied all human worth while the men with clean hands and spotless collars win all the respect and cut a dash in public. Further the worker feels no need for 'pastoral' care. "The Church never 'lost' the proletariat: the latter came into existence outside the Church." Before the worker-priest movement began Godin-Daniel had written in *France, Pagan?* "We do not cherish any illusions. Our final goal is not so much the conversion of the proletarians as the elimination of the proletarian condition—but that is the task of the whole of human society. It is not only our duty to bring the masses to Christ, we must also do our part to see that they cease to be a formless mass. Our world of to-day no longer corresponds to human standards; it is sick and fundamentally corrupt. It

is not certain that under present circumstances the masses could be led to the Church in bulk".

The employers were eager to have worker-priests in their factories and workshops. They thought that peace and good will would be maintained by their presence among the workers. But the priests were deeply grieved by the injustices they saw in the factories. And they often gave vent to their indignation, and their sense of injustice, even when the trade-union fighter on the spot saw that there was no hope for successful agitation. They joined the C.G.T. because that union, though under communist domination, was looked upon as a 'real' union, while the C.F.T.C., at least up to 1953, was regarded as lacking in class spirit, and was too friendly to the employers. The priest-workers were soon in trouble, and in three areas. (1) They were in conflict with all the ranks of the hierarchy from the local curate to the Holy Office, though least of all with their own bishops. And they were viewed with suspicion by the 'faithful' of all shades of opinion. (2) They clashed with the bourgeois world, and especially with the bosses. (3) They were in trouble with the police . . . While my sympathies are all on the side of the workers, and the worker-priests, honesty forces me to admit that the poor bishops had their serious worries as well. ". . . Many bishops suddenly discovered that, almost without noticing it, they had surrendered to some managing director of a firm, or some trade-union leader, or even some Communist Party official, part of the jurisdiction over the individual priest which properly belonged to them alone. Apart from the pastoral and sociological considerations, this must alone have seemed like sheer revolt to the ecclesiastical lawyers". As strike leaders, as trade-union secretaries, as speakers at Peace Movement demonstrations the worker-priests were steadily becoming involved in more and more secular activities. Their enemies charged them with failing to say Mass, with the continual wearing of civilian dress, with a laxity of discipline, and with breaking their vows of celibacy. The temperature was kept high and reached the crisis on the 28th of May, 1952, in Paris.

Here in the course of a demonstration against the handing over of the NATO headquarters to General Ridgway two priests and 166 workers were arrested.

The worker-priests were certainly in a dilemma. If they belonged to the C.G.T. they naturally co-operated with Communists, and were condemned by the Holy Office. And it is quite impossible to belong to a union and not sometimes work with the Communists. If on the other hand they resigned from the C.G.T., they were looked upon as traitors to the workers. Henri Perrin dreaded hearing the words "We always knew priests could never be on the side of the workers. We trusted you, and now look what has happened". In the event these men had the unlikely fate of being condemned by Khrushchev and by Cardinal Ottaviani. On January 19th, 1954, the bishops informed the worker-priests that they had two alternatives: "either you rely on your own judgment and refuse obedience to Christ, or you believe with all your soul in Christ, even if your own lives and those of your forsaken brothers, the workers, are thereby broken. The real problem is one of faith". The bishops also issued a communiqué which laid down (1) "Restriction of manual work to three hours daily (2) Prohibition of all temporal commitments (3) Return to clerical company and living quarters and (4) Prohibition on formation of a national (i.e. supra-diocesan) organisation".

The restriction of manual work to three hours a day put an end to the worker-priest movement. It has been said that then "the Church of France returned to where she had started and settled back into an order of things which no subsequent reform has been able to shake seriously". It was asked why the ban should only be put on a particular kind of work. No one objected to worker-priests becoming librarians, teachers or officers. Nor was there any objection to the manual work of Trappists which consumes more than three hours a day. And what about priests who are managers of commercial houses, or are Members of the Chamber of Deputies? Are not the political affiliations of the latter as disquieting as the

worker-priests' membership of a trade union ? The anxiety of the hierarchy was apparently not aroused by the nature of the work itself so much as by the "world of labour" and the Communism that prevails there. And one is bound to ask why it prevails in the factory and not amongst those with clean hands, spotless collars, and comfortable incomes. The answer is obvious.

The Dominican Père Loew, who worked for many years for twelve hours a day as a docker noted in 1946 "This life that I lead brings me daily treasures. It is an "incomparable novice-master". The little that I know, I owe to it. Without it I should not even have suspected the existence of the problems which have to be solved". The suppression of the worker-priest movement has not solved these problems. In England the Church has not had to contend with them because the Church itself is regarded by the workers as an unprivileged minority movement. But merely defending "the legacy of Constantine" or building up a facade of unity between 'Right' and 'Left' in the Church will not spirit away the antagonisms, the stresses and strains, created by the fact that the workers have had to fight for every single one of their elementary rights. And are we not losing sight of the fact that the loyalty of the middle and upper classes to Christianity is largely illusory? The bourgeois virtues of respectability, good taste, refinement in speech and dress, well-kept accounts, the pre-occupation with cheque books: do these really constitute the core and substance of the Gospel message ? As the worker-priests pointed out "to us they (the bourgeois) seem to be in grave danger of spiritual destruction, for they co-operate in the exploitation of man by man, an exploitation which daily degrades millions of human beings, physically and spiritually. No one has ever mentioned excommunication in this context" The Church of Jesus Christ is pitted against the second industrial revolution. That is the main struggle of our time. And Dr. Gregor Siefer's book is the best commentary so far written on that tremendous theme.

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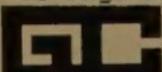
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